

JOURNAL

OF THE

SIXTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

OF

THE DIOCESE OF ILLINOIS,

HELD IN

THE CHAPEL OF JUBILEE COLLEGE,

ON THE

SEVENTH AND EIGHTH OF JUNE,

1841.

(NO CONVENTION WAS HELD IN 1840.)

PEORIA:

S. H. DAVIS, PRINTER.

1841.

LIST
OF
The Clergy in the Diocese of Illinois.

PRESENT AT CONVENTION :

- Rt. Rev. Philander Chase, D. D. *Bishop of the Diocese, and residing at Robin's Nest, Peoria county.*
Rev. Samuel Chase, *residing at Jubilee college, Peoria county.*
Rev. Andrew H. Cornish, *Rector of Christ Church, Juliet.*
Rev. William Douglass, *Minister of Christ Church, Tremont.*
Rev. Charles Dresser, *Rector of St. Paul's Church, Springfield.*
Rev. George P. Giddinge, *Minister of St. John's Church, Quincy.*
Rev. I. W. Hallam, *Rector of St. James's Church, Chicago.*
Rev. T. Minor, *Missionary on Rock river.*

NOT PRESENT AT CONVENTION :

- Rev. Joseph L. Darrow, *Collinsville.*
Rev. James Depui, *Minister of Grace Church, Galena.*
Rev. John Sellwood, *Missionary in Adams county.*
Rev. Erastus D'Wolf, *residing near Dixon, but belonging to the Eastern Diocese.*
Rev. — Hyer, *residing at Jacksonville, but belonging to — Diocese.*

JOURNAL.

JUBILEE COLLEGE, JUNE 7, 1841.

Monday, 9 o'clock, A. M.

The convention of the Protestant Episcopal Church of the Diocese of Illinois assembled according to appointment, this 7th day of June, 1841. No convention was held during the year 1840, owing to the absence of the Bishop from the Diocese.

The religious solemnities preparatory to business were celebrated on Sunday, the day previous, according to usage.

Morning prayers were read by the Rev. Mr. Douglass. The Bishop delivered his address, which will be found in the appendix.

Rt. Rev. Philander Chase, D. D., presiding, the following clergymen, canonically resident in the Diocese, and entitled to seats in the convention, were present :

Rev. Samuel Chase, Rev. George P. Giddinge,
Rev. Andrew H. Cornish, Rev. I. W. Hallam,
Rev. William Douglass, Rev. Timothy Minor.
Rev. Charles Dresser,

The Rev. Messrs. Darrow, Depui and Sellwood, were absent.

Rev. Messrs. Giddinge and Dresser were appointed a committee on testimonials of lay delegates ; who reported

From St. John's Church, Quincy, Francis C. Moore, Ebenezer Moore ;
' St. Paul's Church, Springfield, Thomas L. Bennett ;
' Zion Church, Mendon, Erastus A. Strong ;
' Christ Church, Robin's Nest, Richard Radley, L. C. Chamberlin, Dudley Chase, Jesse Moss ;
' Christ Church, Rushville, John T. Worthington ;

As having presented certificates of election duly authenticated.

On motion, the report was accepted, and the above named persons, answering to their names, were declared members of this convention.

On motion, Rev. Erastus D'Wolf, a clergyman belonging to the Eastern Diocese, was invited to an honorary seat in convention.

Rev. Mr. Dresser and Ebenezer Moore were appointed a committee on certificates of organization in new parishes.

On motion, resolved, that a committee of three be appointed to take into consideration and suggest means for supplying the wants of vacant parishes with occasional services, and report to the convention to-morrow morning.

The committee on certificates of organization in new parishes, reported Christ Church, Palestine Grove (Lee county), and St. John's Church, Lockport, as duly organized, according to the canon providing for the same.

On motion, the above parishes were received into union with the Church in this diocese.

The committee on testimonials of lay delegates reported

From St. John's Church, Lockport, Constock Hanford.

Christ Church, Palestine Grove, Benj. Wasson, Edward Sendall.

On motion, Rev. Samuel Chase was elected secretary of convention.

On motion, the resignation of Judge Treat, treasurer of convention, was accepted, and Thomas L. Bennett duly chosen.

On motion, Rev. Mr. Douglass and Francis C. Moore were appointed a committee to audit treasurer's account.

On motion, the Bishop's address was referred to the committee on supply of vacant parishes.

The Rev. Messrs. Dresser and Giddinge, and Mr. Worthington, were appointed the committee upon the supply of vacant parishes and the Bishop's address.

On motion, the convention adjourned to meet at 3 o'clock.

Monday afternoon, 3 o'clock.

The convention met pursuant to adjournment. Present as in the morning except Jesse Moss.

The committee appointed to audit the treasurer's accounts, made the following report, which was, on motion, accepted :

Dr. Treasurer in account with the Diocese of Episcopal Church in Illinois. Cr.

| | | | |
|----------------------------------|--------|---------------------------------|---------|
| To bal. on hand report of 1839, | \$1 43 | By cash paid Rev. S. Chase, old | |
| Rec'd fm. Kickapoo par. tax '39, | 10 00 | balance, | \$5 00 |
| " Christ Church, Ottawa, " | 10 00 | Do. F. C. Moore, on account of | |
| " " Juliet, " | 10 00 | old balance, | 35 00 |
| " St. James's Ch. Chicago, " | 15 00 | Do. Chicago American for print- | |
| " St. Paul's Ch. Springf'd, " | 10 00 | ing convention report 1839, | 45 00 |
| " St. John's Ch. Quincy, " | 10 00 | | |
| " Rev. I. W. Hallam, adv'd, | 20 00 | | \$85 00 |

\$86 43 | Balance due by treasurer, 1 43

Leaving an outstanding debt, viz.: now due to Rev. I. W. Hallam \$20, F. C. Moore 10 88; total \$30 88.

WM. DOUGLASS,
FRANCIS C. MOORE.

The parochial reports were then read to convention by the Bishop, and directed to be inserted in the journal :

Rev. SAMUEL CHASE, missionary, residing at Jubilee college.

Reports that soon after the convention of 1839, he removed from Ottawa to Jubilee college, where he has since resided and rendered his services as a teacher.

Whenever the Bishop has been absent, he has regularly celebrated the services and preached in the chapel of Jubilee college. The communion has been administered on the first Sunday of each month, and the usual festivals and fasts of the Church. When the Bishop has been present, he has officiated in the vicinity, viz. Peoria, Charleston, Jones's Prairie and Farmington.

The number of communicants attached to Christ Church, Robin's Nest, and worshiping in the chapel of Jubilee college, is 68. Confirmations 10; baptisms 13 (1 adult); marriages 2; burials 6.

Christ Church, Juliet, Rev. A. H. CORNISH, Rector.

Reports that during the two years intervening between the present and the last convention of the diocese, he has baptized 28 children; married 9 couple; officiated at 17 funerals; received to confirmation 10; and preached 226 times. Contributions for foreign missions \$7 00; for domestic do. \$13 75. He regrets to be obliged to state, that in consequence of the suspension of operations on the canal, and the removal of many individuals and families to other places, the number of communicants within his cure is no greater, notwithstanding the above named additions, than that reported two years ago. Nevertheless he humbly hopes that the seed which has been sown will be nurtured by the dews of Divine grace, and ere long bring forth fruit which will not decay.

Christ Church, Tremont, Rev. WILLIAM DOUGLASS, Minister.

On my arrival at Tremont, I gave notice for service on Easter day, when I administered the sacrament of the Lord's supper to 6 individuals. There are in Tremont and neighborhood 11 communicants, and 2 at Pekin, where I have preached twice since my return, and purpose (Providence permitting) to minister in that place and Tremont alternately, visiting, as opportunity may offer and occasion require, the different settlements in the vicinity.

St. Paul's Church, Springfield, Rev. CHARLES DRESSER, Rector.

Besides the services performed in this parish, I have occasionally officiated elsewhere, having preached abroad in all, since the last convention, fifty-four times, in fifteen different neighborhoods. In all of them, with one exception, are one or more members of our communion, and several of them have never been visited by any other minister of our Church. Baptisms, in all, 24, two of them being adults; marriages solemnized 6; funerals 12; new communicants added 9; added by removal 11; lost by removal 4; death 1; whole number in town and sufficiently near to attend Church 30. The Sunday School is at present in a more flourishing condition than at any former period.

St. John's Church, Quincy, Rev. GEORGE P. GIDDING, Minister.

Reports that, in accordance with an invitation from the vestry of St. John's Church, Quincy, he took charge of that parish on the 27th of March, since which he has officiated twice every Lord's day, and attended a lecture every Friday evening. He also preached twice on Good Friday, and once on the day lately recommended as a national fast. In his services he was assisted on one Sunday by the Rev. Mr. Townsend, of Ohio.

On arriving in the parish he found but 18 of the communicants previously registered. To these, 7 have been added; 4 by removal from other Episcopal churches. He has also baptized one child, and officiated at the marriage of two couple in the church. The present number of communicants is 25.

During this want of a clergyman the parish still continued to assemble, and service was performed regularly by a lay reader. In this way the parish has been kept together. But the writer is constrained to say that there still appears to be a lamentable want of interest on the great concerns of religion.

On Easter Sunday a collection of five dollars was taken to aid the funds of the Missionary Society.

The writer would also state that during a visit to this diocese last fall, he preached about twenty times, baptized four children, buried one, and administered the Lord's supper twice.

St. Jones's Church, Chicago, Rev. I. W. HALLAM, Rector.

Baptisms—infants 44, adults 8; marriages 28; communicants 63—removed 15, added 25; deaths 3. Arrangements have been made for the liquidation of the

church debt, the principal creditor having relinquished one-half of his claim. The spiritual state of the parish is improving, and there is an increasing interest in the prosperity of the church. Several individuals who have long been under the ministration of the writer, have lately been added to the communion, and others have expressed their intention to become communicants at the next opportunity for the renewal of their baptismal vow.

Hancock and Adams counties, Rev. JOHN SELLWOOD, Itinerant Missionary.

Since the first day of October last, I have been engaged in itinerating through the counties of Adams, Hancock and Pike, and officiating in various places in those counties, wherever I found any Episcopalians. I have also occasionally officiated in the vacant parish at Mendon, and also in the one at Quincy, while it was vacant. There is now included in my district as follows: Hancock county—in Warsaw and vicinity, 3 families and 1 communicant; in and near "Joe Duncan's," 2 families and 2 communicants. Pike county—in Atlas, 1 family and 1 communicant; near Rockport, 1 family; in Salem precinct, 2 families and 2 communicants; in Pittsfield, 4 families and 5 communicants, 3 new communicants having lately been added from the congregation. Adams county—at Fall Creek, 1 family and 2 communicants; in Columbus, 4 families and 3 communicants, 1 having lately been added from the congregation, and 1 died. Present number of communicants in my district, 18. I have baptized in Fountain Green an infant, and in Columbus an adult and a child. I have officiated at Pittsfield at one marriage, and at Mendon at two funerals, and at one near Rockport.

In the above report those families only are put down that are decidedly Episcopal; many others attend our worship, and in some degree prefer it; but not calling themselves Episcopalians, I have not included them. The congregations vary at different places, and also at the same place under different circumstances, from twenty to one hundred.

Zion Church, Mendon.

Since the first of October last, the Rev. Mr. Sellwood has preached for us two Sundays, on one of which he buried one of our communicants. We have had the regular service, by a lay reader, morning and evening, each Lord's day, except in a few instances, when our worship was given up on account of special meetings in the village. We also had lay reading on Christmas eve to a full house. The Rev. Mr. Townsend, of Ohio, preached for us one evening.

We have a small but interesting Bible class and Sunday school. The present number of communicants is 18.

ELI BANKS and ERASTUS A. STRONG,
Wardens of Zion Church.

ABSTRACT OF PAROCHIAL REPORTS, JUNE 1841.

| <i>Locations.</i> | <i>Churches.</i> | <i>Ministers.</i> | <i>Baptisms.</i> | <i>Confirmations.</i> | <i>Communicants.</i> |
|-----------------------------|---------------------|-------------------------|------------------|-----------------------|----------------------|
| Robin's Nest, | Christ Church, | Bishop Chase, S. Chase, | 13 | 10 | 68 |
| Juliet, | Christ Church, | A. H. Cornish, | 28 | | 10 |
| Tremont, | Christ Church, | William Douglass, | | | 11 |
| Springfield, | St. Paul's Church, | Charles Dresser, | 24 | | 30 |
| Quincy, | St. John's Church, | George P. Giddinge, | 1 | | 25 |
| Chicago, | St. James's Church, | Isaac W. Hallam, | 52 | | 63 |
| Adams and Hancock counties, | None organized, | John Sellwood, | 3 | | 18 |
| Collinsville, | Christ Church, | Joseph L. Darrow, | 11 | 5 | 14 |
| Dixon, | St. Luke's Church, | Vacant, | 2 | | |
| Mendon, | Zion Church, | — | 1 | | 18 |
| Alton, | — | — | | | |
| Mount Carmel, | — | — | | | |
| Geneva, | — | — | | | |
| Stephenson, | — | — | | | |
| Naperville, | — | — | | | |
| Albion, | — | — | | | |
| Rushville, | — | — | | | |
| Savannah, | — | — | | | 10 |
| Palestine Grove, | — | — | | | |

On motion, resolved, that the amendment proposed to article 4th of the constitution, introduced and considered in convention of 1839, be now approved and adopted.

On motion, the constitution adopted in convention of 1838, and amended in 1839, was approved of and adopted as the constitution of this Diocese.

On motion, the convention proceeded to the election of standing committee; whereupon the following persons were chosen:

| | |
|-----------------------|----------------------|
| <i>Of the clergy,</i> | <i>Of the laity,</i> |
| Rev. Samuel Chase, | Judge Treat, |
| Rev. Charles Dresser. | Major Worthington. |

On motion, resolved, that the standing committee be empowered to purchase, at the expense of convention, a proper book in which to record their proceedings.

On motion, the convention proceeded to the election of delegates to represent this Diocese in the General Convention; whereupon the following were duly chosen:

| | |
|--------------------------|----------------------|
| <i>Of the clergy,</i> | <i>Of the laity,</i> |
| Rev. George P. Giddinge, | John H. Kinzie, |
| Rev. Samuel Chase, | Dr. Thomas Houghan, |
| Rev. Charles Dresser, | Dr. Gillette, |
| Rev. A. H. Cornish. | Francis C. Moore. |

On motion, resolved, that the Rev. Messrs. Chase, Douglass and Dresser, be a committee to assist the Bishop in preparing the view of the state of the Church in this diocese, for the General Convention, as required by canon ix.

The committee appointed in 1838 to prepare a constitution of a society for the relief of clergymen's widows and orphans, reported that they deem the prosecution of the subject at present impracticable, and respectfully requested to be discharged:—which report was accepted.

On motion, Rev. I. W. Hallam, Francis C. Moore and Comstock Hanford, were appointed a committee to assess the parishes for liquidation of the outstanding debt, and to provide for expense of printing journal.

On motion, the convention adjourned till 8 A. M. to-morrow.

Tuesday morning, 8 o'clock.

Convention met pursuant to adjournment. Present as yesterday, except Rev. Timothy Minor and Dudley Chase.

On motion, the resignation of Major Worthington, as a member of the standing committee, was accepted, and Dr. Thomas Houghan was elected to supply the vacancy.

The committee appointed to assess the parishes for contingent expenses, made the following report, which was accepted:

The committee appointed to assess parishes for liquidation of outstanding debts and expense of printing journal of this convention, report a tax as follows:

Christ Church and St. John's Church, Upper and Lower Kiekspeo, \$10; Christ

Church, Juliet, and St. John's Church, Lockport, \$5; St. Paul's Church, Springfield, \$10; St. James's Church, Chicago, \$10; St. John's Church, Quincy, \$10; Grace Church, Galena, \$10; Christ Church, Collinsville, \$5; Christ Church, Tremont, \$5; Trinity Church, Jacksonville, \$5; Christ Church, Rushville, \$5; Zion Church, Mendon, \$2.50; Christ Church, Palestine Grove, \$2.50. Total \$85.

In addition to the above assessments, the committee recommend that each clergyman of the diocese pay to the treasurer the sum of seventy-five cents, to be forwarded to the treasurer of the General Convention for the contingent expenses of the same, as required by the 10th canon for the government of the Protestant Episcopal Church in the United States.

I. W. HALLAM,
FRANCIS C. MOORE,
COMSTOCK HANFORD.

The committee upon the means for supplying vacant parishes, and to whom was referred the Bishop's address, made a report, which, having been read and amended, was adopted as follows:

The committee have contemplated with deep anxiety the situation of our destitute parishes, and still more destitute brethren, dispersed over the state. It is truly distressing to reflect how many sons of our eastern brethren are now scattered abroad over the fertile but uncultivated fields of the wide west, as sheep having no shepherd. It is distressing to reflect with how much truth they may complain that "no man careth for their souls." They are far removed from the stated means of grace. The songs of their once beloved Zion are so seldom heard, that they are almost forgotten. In many instances the fervor of their first, their early love, is dying away, and they are sinking back to apathy, indifference and irreligion, literally perishing for lack of knowledge.

Yet the labors and difficulties of supplying them with the means of grace are great and must fall upon a few. Over the wide extent of this state, equal in surface to nearly the whole of New England — unsurpassed, perhaps unequaled, for the amount of fertile, arable land, by the same extent of territory any where on the face of the earth — fast filling up with an industrious and enterprising population, among whom are many sons and daughters of the Church, nurtured in her bosom, dedicated at her altars, and taught from early infancy to love and reverence her holy institutions — we find but twelve or thirteen clergymen to minister to their spiritual wants and break for them the bread of life. And even these few are dependent mostly on foreign aid for their subsistence, and are moreover confined in their labors within a narrow space. The rest of this wide region is left uncultivated.

But while christian people behold the desolations of Zion, it ill becomes them to be idle or indifferent spectators of what is going on around them. They have all a part to act. Not in vain has the Lord entrusted to them their wealth, their talents, their influence. The Church and the Great Head of the Church expect every one to do his duty. Each in his apponited sphere, are we all bound to labor in his vineyard. Every one should give liberally of his substance to help forward the great and glorious work, and every one should be called upon to come up to the help of the Lord, to the help of the Lord against the mighty.

In conclusion we recommend to this body the adoption of the following resolutions :

1. *Resolved*, As the sense of the convention, that it is the duty of every clergyman in this diocese, having a parish, to devote as much time as can be spared from his immediate charge, to the supply of the destitute neighborhoods and vacant parishes in his vicinity.

2. *Resolved*, That in view of the pressing wants of the diocese in regard to clergymen, it be recommended to the members of the Church every where to pray the Lord of the harvest to send more laborers into his harvest.

3. *Resolved*, That the Bishop be respectfully requested to set forth a form of prayer, embracing the foregoing object, to be used on such occasions of public worship as he may direct, and the daily use of it in private devotion be recommended to both clergy and laity.

4. *Resolved*, That the members of this convention have heard with great satisfaction the address of the Right Rev. Bishop, especially in relation to the funds which he has been enabled to procure for the endowment of Jubilee college ; and while they would humble themselves in gratitude to Almighty God, for his goodness in moving the hearts of distant brethren to give of their substance, they also express to the world their entire confidence in the ability and integrity of him who has been the honored instrument of founding this institution.

5. *Resolved*, That the delegates from this diocese to the next general convention, be instructed to use their influence to obtain such a modification of the general missionary organization of the Church, as shall secure a more equable distribution of the funds of the society, especially in relation to the support of the Bishop of Illinois.

6. *Resolved*, That this convention approve of and earnestly recommend the appointment of itinerant missionaries, as peculiarly adapted to the exigencies of the Church in the west, " where the sheep are so scattered, and the shepherds so few."

7. *Resolved*, That the convention deem it proper to make immediate efforts for raising a permanent fund to support the Episcopate of this diocese, to be held under the control of this convention ;—that three persons be appointed as trustees, who shall hold in trust, for the benefit of this diocese, and for the aforesaid purpose, whatever donations may be made to them ;—that said trustees shall annually report to the convention of this diocese the whole amount they have received, and the use or disposition which has been made of it ;—that said trustees shall be elected annually ; that a majority of two-thirds of this convention may remove them or either of them, and that said convention shall at any meeting fill any existing vacancy in their numbers ;—that it shall be the duty of said trustees to apply to the legislature of

this state, at its next session, for an act of incorporation, giving them perpetual succession, with powers to have, and to hold and defend, such property as may be given to them for the purpose aforesaid, requiring of them the performance of the duties heretofore mentioned, and granting to this convention the aforesaid powers over the trustees and the property that may be given.

8. *Resolved*, That the trustees provided for in the foregoing resolutions shall be authorized to receive and hold any other property which may be conveyed to them in trust for the promotion of religion and learning in connection with the Church in this diocese, until such time as the purpose of the donors may be carried into effect.

9. *Resolved*, That the friends of the Church, at home and abroad, be respectfully requested, by donations of lands or otherwise, to lend their aid in securing funds for the foregoing objects.

GEORGE P. GIDDINGS,

CHARLES DRESSER,

JOHN T. WORTHINGTON.

On motion, the convention went into the election of trustees for the Bishop's fund; whereupon John H. Kinzie, Ebenezer Moore and Judge Treat, were chosen.

On motion, resolved, that the next annual convention be held at *Rushville, Schuyler county*.

On motion, resolved, that the secretary be empowered to have 200 copies of the journal, and 150 extra of the Bishop's address, printed at the expense of the convention.

After some appropriate collects by the Bishop, the convention adjourned *sine die*.

PHILANDER CHASE, Bishop of Illinois.

SAMUEL CHASE, Secretary of convention.

The following articles of the constitution and canons having been amended, are here inserted *as amended*:

ARTICLE IV.

The convention shall be composed of the officiating ministers being regularly admitted and settled in some Church within this state which is in union with this convention, and of lay members who shall be communicants, consisting of one or more delegates from each Church, to be chosen by the vestry or congregation; and clergymen employed as missionaries under the direction of the convention or the Bishop of the diocese, or under the direction of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, and clergymen of said Church engaged as professors or instructors of youth in any

college, academy, or general seminary of learning, and likewise clergymen of said Church residing in the diocese, disabled by age or infirmities from performing the stated functions of the clerical office, may be members of the convention.

CANON V.

Of vestries.—On Easter Monday, or some other day in each year, the parishioners of each church shall elect a vestry, to consist of a senior and junior warden, who shall be communicants, and from three to seven vestrymen, who shall be baptized persons, if such suitable for the office can be had; and the vestry may fill vacancies occurring in their own body. In the absence of the rector, one of the wardens shall preside in vestry meetings. The vestry shall elect a clerk, whose duty it shall be to take minutes of their proceedings, to preserve their journals and records, to attest the public acts of the vestry, and to perform such other duties as shall be legally assigned him. He shall deliver into the hands of his successor all books and papers relative to the concerns of the church which may be in his possession.

The duties of the vestry shall be to take charge of the property of the church, to attend to and regulate all its temporal concerns, to make arrangements for the support of the rector, and to supply his place in case of a vacancy. They shall continue in office until their successors be chosen.

CANON XI.

Section 1. At every stated convention an election of a standing committee shall be made, which committee shall consist of two of the clergy and two of the laity, who shall be communicants, to be chosen by ballot, and by the concurrent vote of the members of each order. Vacancies in said committee, occurring by death or otherwise, shall be supplied by the concurrent vote of the clerical and lay members of the committee.

A FORM OF PRAYER

Appointed by the Bishop, at the request of the convention, to be used by the clergy and parishes of the Protestant Episcopal Church in the diocese of Illinois, immediately before the general thanksgiving; and the daily use of it in private devotion is recommended to both clergy and laity.

Almighty and Everlasting God, Heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son, we humbly beseech thee, that thou wouldst look upon the same, especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly pray thee, O Lord. Hear the prayer of thy people for the bread of life, and let their

cry come unto thee. Send forth ministers and stewards of thy manifold grace, to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the laity, throughout our country, to give liberally of the abundance, which thou hast given unto them, in support of the laborers whom thou mayest be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally, and especially here, where the sheep are so scattered, and the shepherds so few. And we beseech thee to give to those who are or shall be ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory and set forward the salvation of thy people. Hear us, O Lord, in heaven, thy dwelling place; and when thou hearest, forgive; and grant these our earnest petitions through Jesus Christ, our Lord. Amen.

ERRATUM.

In 8th page of appendix, line 7, for "fifth of 400 acres," read *gift* of 400 acres.

NOTICE.—The next annual convention of this Diocese will be held at Rushville, on the first Monday in June, 1842.

The religious solemnities preparatory to business will be celebrated on Sunday, the day previous, according to a resolution of the convention recommending the same.

SAMUEL CHASE, Secretary of convention.

APPENDIX.

BISHOP CHASE'S ADDRESS

IN JUBILEE CHAPEL, JUNE 7, 1841.

BRETHREN: Our grateful acknowledgments are due to the Divine goodness and mercy, that we are permitted once more to meet together in the convention of the Diocese of Illinois.

Your prayers at our last parting in Chicago, in June, 1839, for the establishment and prosperity of Jubilee College have been answered, though as yet to a limited extent. The way and means by which even this has been done, were at that time not thought of. God pointed them out as we proceeded.

Soon after you left me at Chicago, I took a tour of duty to the head waters of the Des Plaines river, in this diocese, where I officiated and formed a parish, which has been since cherished by a missionary of the Church.

Returning to Chicago, I made a journey across lake Michigan, officiating, as I proceeded, in Michigan City, in Niles, at Edwardsburg. (at which place I married a couple,) in Constantine and Gilead. My wagon and horses were ordered to follow me, but in so doing were ruined, the former being dashed to pieces, and the latter wounded and rendered useless to me. My object in going to Gilead, in the state of Michigan, was, to meet my wife and daughter there, and with them and my son, already on the spot, to attend the sale of my farm according to previous advertisements. But such was the state of the money market as to render my plan to get money to go on with Jubilee College, entirely abortive. Although my landed estate there ranks among the first rate, in point of soil, wood and water, yet there being no ability to purchase, there were no bidders of consequence on the day fixed for the auction.

Returning home, I preached again at Michigan City, at Juliet, Lockport, Ottawa and Lacon.

It was a gloomy prospect when contemplating the affairs of Jubilee College. All things were at a stand. To add to my distress, my wife was taken dangerously ill while I was on a short tour to Knoxville, where I confirmed two and administered the communion. Her time of suffering was long and painful, but God in mercy raised her up, and I set off on a southern tour through

the Diocese. I preached twice at Springfield, and administered the holy communion.

The Rev. Mr. Dresser accompanied me on the rest of my southern tour. We rode twenty-three miles to Mr. Allis's, the grandson of the venerated Dr. Mansfield, of Connecticut. The firmness of his faith in Christ's promises to his Church, keeps alive the hope that he will one day see the Episcopal Church flourish in his neighbourhood.

On the 8th of October we rode to Carlinville, 25 miles. Here in the evening I preached, and the Rev. Mr. Dresser read prayers. On the 9th, rode 42 miles to Edwardsville. The Rev. Mr. Darrow received us affectionately, and the next day we accompanied him to Marine Settlement, where, on the 10th of October, I preached, confirmed one person, and baptized one child.

The next day, Friday 11th, we rode to Collinsville. Here we held two services in the school-house, confirmed one and baptized one, and Mr. Dresser preached in the evening. On Saturday we rode to Edwardsville, where I preached and administered the holy communion — the Rev. Mr. Dresser read prayers.

On Sunday, the 13th, in Alton, I preached in the morning and baptized a child. The Rev. Mr. Dresser preached in the afternoon, and myself again at early candlelight.

On Monday we rode to Jerseyville, and sent word forward that we would have service at Carrollton. This was accordingly done, and a parish formed by the name of *Trinity Church*.

It is 36 miles from Carrollton to Jacksonville, where I arrived on the evening of the 15th. On the 16th I preached in the Church, and proceeded on my journey to Pittsfield, in Pike county. Here I preached, performed the evening prayer, and baptized three children in the face of a large and very attentive congregation, mostly of other denominations of Christians.

From Pittsfield I went directly north-west, to a village about 25 miles from the Mississippi river, named where I read the evening prayer and delivered a sermon, at candlelight, in a school-house. The next day I went to Quincy, where I preached twice, administered the holy communion, married a couple, and confirmed three persons.

From Quincy I proceeded to Mendon, where, on the 22d, I consecrated Zion Church, preached twice, administered the holy communion, and confirmed eleven. From Mendon I travelled 140 miles to the north-east, to this my place of residence, and resumed my duties in this parish.

By this time I had exhausted all my private funds in travelling, and found myself unable to go on in public improvements. The year was far spent, the winter was approaching, and no prospects of finishing the Chapel or of making farther advances for building in the spring.

To a family who had pledged their all, in leaving Michigan and coming to Illinois, to build another college, and therefore had sacrificed more than half, the gloomy prospect before them was most distressing. No earthly hope remained, and if despair did not take complete possession of their hearts, it was because of the renewed splendour of that bright star of promise, which hitherto had never forsaken them, "*Jehovah-jireh*, — God will provide."

It was this which prompted the resolution to appeal immediately to the sympathies of the whole Church throughout our beloved country, however unpromising the times. To accomplish this, neither age nor infirmity seemed to stand in the way. My family agreed to this measure, though in tears, that I should leave them again, and undertake alone a journey in a very inclement season of the year — a journey suited only to youth and vigour.

The weather was uncommonly cold, even for the season, which was the latter end of November. The river Illinois was suddenly closed with ice, and the only way was to go by land to Alton. On my journey thither I stopped at Springfield, where I unexpectedly received a present through the Rev. Mr. Dresser — a present from a lady in Petersburg, Virginia, of \$50, for my private use. At this crisis this seemed indeed a God-send, for it enabled me to send home, from Alton and St. Louis, some necessaries for my family.

The river Mississippi was covered with a dense mass of floating ice, through which the steamer made its way. It is about one thousand miles from St. Louis to Natchez. Here the boat landed me, in a dark midnight, on the muddy shores. My luggage was taken by some strange porter, followed by myself, climbing the steep hill, some two hundred feet in height, sometimes falling in the muddy slippery path.

What a contrast this with the treatment I met with from the worthy citizens of that interesting place and neighbourhood! — What gave me peculiar pleasure was, that I received the cordial embraces of several persons whom I had educated some five and thirty years since in New Orleans. In the city of Natchez and among the noble planters of Second Creek — from a dear friend near Pinkneyville — and from the worthies of Woodville, St. Francisville and Bayou Sara, I experienced signal favours. May God reward them for *commencing* the good work, which, if defeated here, would never have been done.

From St. Francisville I embarked again on board a steamer and descended to New Orleans. My first visit to this city was in the year of our Lord 1805. It then contained a little more than 12,000 inhabitants. It now contains ten times that number. Does not this increase indicate that this noble city will one day be the Mistress of the Western Continent?

Christ Church, which I founded in the year above named, be-

ing the first Protestant Church in Louisiana, had become large and respectable; and the pupils whom I once taught in that city had proved the ornaments of society, and their grand-children were brought upon my knees for a blessing!

Most honourably did the vestry of Christ Church discharge the debt they owed me for services long since rendered, and gave me their word at parting that they would soon afford me liberal assistance in completing my second college in the west of our common country.

I officiated every Sunday passed in New Orleans, and left that city on the 3d of February, 1840, in a little schooner, which, being detained at the Balize, did not put to sea till Monday, the 10th.

The Gulf of Mexico had been often traversed by me in days of yore, but never before in so confined a vessel. Too low to allow me to stand upright in the cabin, and too much incumbered to walk on deck for exercise;—in this uncomfortable condition I passed ten days before arriving at Charleston, S. C. I had heard of this diocese by the ear; I had known her worthy prelates when visiting the north; but never before had I experienced the personal kindness of her clergy and generous laity. The Bishop elect received me as a brother, and the presbyters were unbounded in their goodness.

Of South Carolina, besides Charleston and Columbus, I visited several among the most distinguished cities and families; and in Georgia, Savannah and Augusta were most conspicuous in beneficence. From all I received the most marked instances of regard. Their civilians afforded me their advice, and the gentlemen planters conferred their rich bounties in aid of Jubilee college.

And shall nothing be said of the ladies of Charleston and Savannah? Yea truly it may be affirmed of them, as of old it was of such as they, "Many daughters in Israel have done virtuously, but ye have excelled them all." Many benefactresses have I had in the great works of founding and erecting colleges of religious learning in our western land, but ye have outdone them all. Were I permitted to mention their loved names and noble gifts, my page would be full, and my heart eased of a burden. But faithful history will speak of them, and thousands yet unborn will inquire, Whose names are those written in golden letters on the pillars of Jubilee college? God, who gave them the talents to improve to his glory, will, we trust, say to them in the last day, "Well done, good and faithful servants, enter ye into the joy of your Lord."

That this eulogy is neither unmeaning nor undeserved, be it remembered that in South Carolina there was raised by subscription from five persons a sum of ten thousand dollars, named, in honour of that loved diocese, *the South Carolina professorship*; and that one-half of this sum was from the hands of ladies;—all

this exclusive of the liberal donations in that state and Georgia for the buildings and other purposes. Who that has a heart not made of stone will not rejoice in this ! The good which will flow from such munificence may never end.

In the city of Augusta, on the 8th of April, I admitted Mr. Arthur Wigfall to the holy order of deacon in the Church of Christ ; and in the city of Charleston, on Friday, the 8th of May, I admitted the Rev. Robert F. Howard, deacon, to the holy order of priests.

My reception in Wilmington, N. C., where I spent a Sunday, was most affectionate. In Norfolk and Petersburg, in Virginia, where I officiated, I received the most liberal support and the kindest treatment. In Fredericksburg I also preached, and was not forgotten by a few of my old friends. In the city of Alexandria and at the High School in that neighbourhood, God opened the hearts of many to believe and remember, what their elders seemed to forget, "the words of our Lord Jesus, how he said that it is more blessed to give than to receive ;" and that "he that watereth shall be watered also himself ;" and that "he that giveth, God will also give unto him—good measure, pressed down, and running over." In Washington also I preached, and before the chief men of the nation ; and although neglected by them, yet God opened the minds of others, in Washington and Bladensburg, to do him true and laudable service. One person gave him a quarter section (160 acres) of land in Illinois.

Georgetown, and the Juvenile Society there, I never shall forget ; for they remembered the words which were spoken in their ears, and have since sent their offering to the Lord for Jubilee.

It were injustice to use ordinary terms in speaking of the Episcopal parish in Frederick, in Maryland. Their donations were munificent, and there is good reason to hope that a scholarship will be established in Jubilee by a family already much distinguished for their liberality.

In Baltimore I found many presents had been forwarded to the care of a mutual friend, from various parts of Virginia and Maryland, so that I did not go entirely empty away from that rich and flourishing city. This circumstance, joined to their encouraging promises to give additional aid to the Church in the west some future day, kept the heart whole. The assurance that a certain very respectable congregation in that city were in debt for building their church, and therefore unprepared to give to the necessities of the Episcopal seminaries in the west, I believe is true ; for it is now of some twenty years' standing, and likely to continue so for many years to come. A sure remedy to an evil of this sort is a due attention to the 24th verse of the 11th chapter of the book of Proverbs : "*There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty.*"

On leaving the southern and approaching the middle and northern states, I felt the importance of what was past, and of what I had reason to expect. South Carolina alone had given a professorship to Jubilee college. Had I not then reason to expect the same from each of the important portions of our country before me, — Philadelphia, New York and New England? These were the first to apply for the Episcopate, not for themselves only, but for the benefit of the whole land, in all its length and breadth. For the west, and south-west, and far west, was this inestimable privilege of primitive Episcopacy procured. In the consecration of Bishops Seabury, White and Provost, a fountain head was raised, from which should issue streams to irrigate the most distant parts of our country. Such a parentage implied duties to its offspring: and as the parent Church in England had been wont to extend her nursing care to her daughter on this side of the Atlantic, even so should the mother dioceses assist their offspring west of the mountains with means of educating their clergy. If it was right for Philadelphia, New York and New England, to introduce the primitive government of the Christian Church into America, it is peculiarly their duty to be the first to extend the same to others, as the country becomes settled at the west. And who will say that this was not a just ground on which the advocate of a Christian institution in Illinois might lay claim to a professorship, from each of the places named, equal to that which he had obtained from South Carolina? None will say it. And having been once rightly and rightfully made, it cannot be withdrawn. It was made in faith, and will continue to be made in good earnest till granted. If this be not till he who makes it is silent in the grave, it will be written on his tomb-stone and recorded on the page of history, with all the reasons which support its justness. It will be related that he who urged this claim on New England, had peculiar reasons for it. He was born there, and all his life long had been endeavouring not to disgrace that portion of his native land. By the grace of God, he was the humble means of planting the Church in Cornish, where he drew his breath, and in Bethel, Vermont, where is the largest communion in the diocese. In Greenfield, in Massachusetts, he ordained the first primitive Church of Christ. They of Hartford, in Connecticut, will tell how God resuscitated, by his instrumentality, the holy communion there.

It was to feed New England's sons wandering to the west, that the same person devoted all his whole life, his subsistence and strength; and may he not therefore expect from New England a professorship in Jubilee College?

A personal disgrace is implied in answering this in the negative. New England will give a professorship to Jubilee college.

And shall not the same be said of New York, the heart of our

nation's wealth and the seat of her commerce? Will she not look with a favourable eye on one who cherished her Church in the diocese when in her cradle? — one who, last century, now nearly fifty years ago, was ordained by her first Bishop? — one who laboured in her western forests, and planted her principal Churches, while yet the tall trees stood where now her cities rise? Will the state of New York forget an aged labourer, now spending the evening of his days, not in the shades of retirement, nor in ease or luxury, but in hardships and unrequited labours, while sowing the seed of everlasting life in uncultivated ground?

Will not the whole state of New York contribute one whole professorship to Jubilee college, in the far west? Will not the heart return one drop of vital blood to the extremities? She receives *all* — will she refuse to give that which is comparatively *nothing*? *No!* New York will instantly complete what she so honourably hath begun. She will make good her pledge and more.

And what shall be said of Philadelphia? They who are near the picture cannot judge as those who view it at a distance. What evidence, by way of pledges, has this noble city given of her sympathy for the wants and sufferings of the west? She gave aid when none would give it. One of her clergy sought the first Bishop of the west, when a stranger, and took him under his hospitable roof, then attacked by an insidious enemy. Years after, when sick and lame, from fatigue and exposure in founding Kenyon college, another clergyman of Philadelphia invited him to his home, where, from a bed of languishing, he wrote his letters of entreaty to the citizens of Philadelphia for aid in his western work, and this aid was not denied him. Another clergyman pleaded the cause of western wants, by his powerful and persuasive editorial talents, and excited the people of Philadelphia and neighbourhood to acts of great liberality.* And has the heart of this benevolent city forgotten to be gracious? In so fair a field, where grew so abundantly the precious fruits of faith and love, hath the tares appeared? "If so, an enemy hath done this." The God of justice will in due time separate the tares from the wheat, and the good deeds of the Philadelphians will be laid up in store "as memorials before God," that the City of Brotherly Love hath sustained her character, by giving the means of a full professorship to Jubilee college.

As an inducement to others to ensure this, a lady of well known character for beneficence has subscribed the one-sixth of the whole sum necessary — \$1,666 66. As the angel of God records this in the book of eternal remembrance, as evidence of a pure and abiding faith in God's word, will not others offer their names also — if not attached to so great an amount, yet accord-

* Rev. Messrs Boyd, Allen and Bedell.

ing to their several abilities — remembering that God loveth a cheerful giver? They will; and good Mrs. K——ne will have company — she *will* have company — in this heaven born, heaven resulting deed. The Philadelphia professorship will shortly be filled for Jubilee college.

The New England professorship has two subscriptions each of \$250. It has also the fifth of 400 acres of land in Michigan, and the assignment of some claims, said to be valuable.

The New York State professorship is in prospect still more promising. It has seven subscriptions of \$500 each; four of \$100; and four of \$50 each, and one of a small amount, making in all nearly one half of the whole of the New York State professorship already filled. To cheer the heart still more concerning the bounties of this noble state, it is here gratefully stated, that a considerable amount has been contributed towards Jubilee buildings and improvements; and an organ for Jubilee chapel, entirely gratis, has been presented by a generous individual, and advices of its shipment, via New Orleans, have been already received.

My acquaintance with Mr. H. Erben, the author of this splendid donation, is of many years' standing, and I have reason to bless God, that through his grace this acquaintance has resulted in an act of benevolence so gratifying to all who will worship at Jubilee chapel — to the diocese at large — and to all Christians who shall hear of so noble a deed.

My heart has never ceased to be deeply penetrated with gratitude by the still continued, the never dying liberality of our Christian friends in England. During my last journey, while I was in New York, I received in remittances from those disinterested persons, through Timothy Wiggim, Esq., the sum of one thousand and forty-five dollars. A stream of benevolence which never dries nor dies, originates surely from the Fountain of all goodness.

To return to my history. My course of journey home from the east was by way of the Lakes. One Sunday was spent in public duty at Schenectady, another at Detroit, and another on board the steamer during a storm in Lake Michigan.

I had been absent nearly a year when I arrived at this place, on the 3d day of November. On the 15th of the same month this chapel was consecrated to the service of Almighty God, and on few days of my whole life had I greater reason to rejoice. The congregation, gathered from the whole county, was large and most attentive; the holy sacrament was administered to an increased number of communicants; and the responses in prayer and praise were unusually animated and apparently devout. At Christmas the communion was considerably increased. I have since officiated constantly at Jubilee chapel when not engaged elsewhere.

I went to Knoxville, performed morning and evening service, preached twice, and baptized 3 children. Near Jubilee I baptized 3 children. Soon afterwards I preached in Peoria and married a couple.

The services appointed for Passion week were duly attended, and much good apparently resulted. The glorious festival of Easter was celebrated at Jubilee chapel, when 9 persons were confirmed, and the communion made to increase to 68 — 49 being present.

According to previous notice, I commenced my southern tour on Easter Tuesday. It was my intention to visit the Wabash country, and take Collinsville, Edwardsville, Springfield and Jacksonville, in my way home. But I was stopped short in Cairo, at the mouth of the Ohio river, by a severe wound in my leg, which confined me for several days, and thus deranged my appointments. I succeeded, however, in forming a parish of no small promise in that rising city, administering both sacraments and confirming one person.

My wound increasing in inflammation and pain, I came up in a steamer to St. Louis, where I received every attention and hospitality from good Dr. Hoffman and others, and where I saw one of my presbyters, the Rev. Dr. Darrow, and baptized his child.

Returning home and recovering from my wound, I officiated at Charleston, where I baptized a child. Next I visited Tremont, where I administered the holy communion, preached twice and baptized a child. On Sunday, the 23d of May, I baptized an adult in Jubilee chapel and preached twice. Rev. S. Chase was in Peoria. On Sunday, the 30th of May, I officiated in the school-house near Prince's Grove, about ten miles from Jubilee. Congregation large and attentive.

You witnessed what was done yesterday. You now witness what I now think it my duty to state for the satisfaction of absent benefactors — the great blessings which the good God hath bestowed on the diocese of Illinois, in the founding and endowing of Jubilee college :

1. Our beautiful domain, with a site for the college for salubrity and study not equalled.

2. Our chapel of stone, for its size so well adapted, and so venerable in its aspect. Its size, including the school-house, is 72 feet in length and $38\frac{1}{2}$ in breadth; height to the ceiling 17 feet; from the ground to the top of the cross 43 feet.

3. Teachers' house, 30 feet long by 16 feet wide, two stories.

4. Jubilee hall, 48 feet long by 32 in width; two stories, 9 feet each, besides an attic well finished and a good cellar.

5. The warehouse or store, 16 feet long by 28 feet broad, two stories, also with a good cellar. Buildings all well painted.

6. Two miles down the creek a mill seat, on a solid rock, and

constant supply of water. To it are attached 30 acres of good land — title clear — all paid for. On these premises is a saw-mill; the machinery, Parker's patent wheel, latest improvement, making three revolutions in one second of time, or 160 in one minute — bought last summer, but remodelled and renovated this spring and summer, at an expense, including first cost, of not less than twenty-four hundred dollars.

This property, though very costly at first, is deemed indispensable to the improvement of the college estate. It saws boards and fencing materials at the halves, and such are its properties and powers in despatching business, that persons at a great distance are induced to bring their timber to it to be sawed. By this, a *supply* is reasonably expected, so that in a few years, all the college lands can be enclosed with fence from the mill only. This is no small item when it is known that the college pays four cents for every rail she buys, and even at that price has hitherto been able to obtain sufficient to fence only 100 acres of land.

It may be satisfactory to give some account of, what is found by experience so convenient, the store, or plan of merchandising for the benefit of Jubilee college.

This manner of effecting our object was, from want of means, not thought of till last winter a year ago, when, in New Orleans, the vestry of Christ Church in that city, as already related, offered to pay me the arrearages of their debt,—\$1500,—due ever since 1811. This was given me in notes of hand, which commanded goods at their lowest price, but not cash. These were ordered for Jubilee, and sold, profits and all, for the benefit of our institution. The building being erected, as described, other goods were added from different Atlantic cities, and the whole measure has proved most beneficial. The accounts are regularly kept by responsible persons, and the whole is managed to the best advantage for the benefit of the college. There is no partner in the concern.

The means on hand for building are the following:

Ninety thousand brick, well burned, designed for and waiting other means to build a professor's house; limestone quarried and coal dug and wood prepared to burn; stone drawn for a large farm house cellar; hewn timber and shingles paid for nearly sufficient to finish it.

The college at present owns no live stock worthy of notice. It is however contemplated, as soon as the necessary arrangements shall have been made and the ground properly enclosed, to adopt that measure of obtaining a revenue to support the institution.

The whole of the college lands are now covered with wild grass, well adapted to present pasturage of sheep and cattle; and as this species of food always disappears by use, other grasses can be substituted, if seed be timely sown on the ground, till the whole surface be covered with a permanent support for stock.

This can be effected by degrees, and by degrees the stock increased, as food and shelter shall be provided.

This means of acquiring a permanent income is not a matter of experiment. Others have tried and have proved it successful. Under God, the college may do the same, and by God's merciful and yet ordinary providence, be crowned with success. All that is wanted is a capital wherewith to commence.

In this rapid and imperfect sketch of the many mercies which a kind Providence has, since we last met, bestowed on Jubilee college, I have been waiting for an appropriate place to mention the very valuable present of a bell, from my old and esteemed friend, Capt. Richard Bowen, of Pittsburgh, Pa. My acquaintance with this worthy gentleman began in 1805. It affects me with no common feelings of grateful respect to record this instance of his goodness.

The clergy of this diocese were expected to send in their reports to the Bishop some time previous to the Convention. He requested them to do so, that he might make out a summary view of the state of the Church under his jurisdiction, for insertion in his address, accompanied by his remarks and advice. But excepting in one instance, (the Rev. Mr. Douglass,) this expectation has been disappointed. The removal of this clergyman from Tremont to Alton, and from Alton back to Tremont, may seem to indicate a versatile habit; but any one acquainted with the circumstances may know the contrary. The Rev. Mr. D. is a *steady man*, and I have lately witnessed the high estimation in which he is held in Tremont, by hearing the expressions of joy and congratulation at his return, and his determination to settle among them.

I have been officially informed that the Rev. Mr. Minor, appointed an itinerant missionary, has removed from New York to this diocese, and commenced his labours on Des Plaines, Fox and Rock rivers.

The Rev. Mr. Giddings has informed me that he has removed from Kentucky to Quincy, in this diocese. The Rev. Mr. Sellwood has told me he has received an appointment of an itinerant missionary, and has reported his doings to the board. The Rev. Mr. Hyer, whose letters of dismissal I received from New York, I have heard is in Jacksonville; but he has made me no communication.

This is about all the stated information I have received from my presbyters. They are all on the missionary list except one, and no doubt report to the board.

This address was wellnigh written, when the public post brought a printed letter, directed to each and all the Bishops of the Pro-

testant Episcopal Church in the United States, signed by *Patrick Kenrick*, with the title of "*Bishop of Arath, and coadjutor Bishop of Philadelphia.*"

The object of the letter appears to be the extension of the Papal dominion; to effect which it would persuade the Bishops of our primitive Catholic (but not Romish) Church, to stop short in their present path of what they deem their duty, and, in obedience to Bishop Kenrick's advice, with closed eyes and silent tongues turn right about, go directly to the Pope of Rome, and implore his pardon for the past and his favour for time to come.

If we will do this, he says he thinks the Father of the Faithful (the Pope of Rome) "will no doubt extend to us the *indulgence* " of the Church, to the utmost limits consistent with principle "and with the general interests of religion"! These are his words, at which, no doubt, you will smile to observe an extreme caution, lest he should commit himself, and offend his "Holiness."

Lest we should mistake his meaning, the author of this letter tells us that the "PAPAL SUPREMACY IS THE ROCK ON WHICH THE " WHOLE EDIFICE OF CHRISTIANITY RESTS"!!! To induce us to come to this rock, he tells us that we shall have much more power than we now have: when we obey the Pope, all below us will be submissive and obedient. But unless we come unhesitatingly, and "pass speedily, with our ADHERENTS," [that is, we and all our fellow rebels against Popery,] "to the camp of Catholic city," we are warned that "there is every appearance that numbers will break from our ranks." The validity of this impending threat depends on the gentleman's superior sagacity, which, judging from the contents of this letter, may be doubted.

What he means in the 13th page, by saying that "independence, assumed in violation of [what he thinks] the divine constitution of the [Popish] Church, should be punished by forfeiture of all that is valuable in government," is plain enough. It means that all who will not become papists will be regarded as outlaws, and liable to be slain by every body, without judge or jury.

By this it would seem there is an eye to the revival of the old principle, that the Popes shall control the civil power, and cause all Protestants to be put to death. There are many *disclaimers* to this at present, we know; but that it is ultimately intended, seems to be clear.

To conclude my remarks to you on this singular letter, I would only observe that it was my intention to pass it over in silence, on account of its presumption and arrogance—I had almost said its apparent insanity. But farther consideration has convinced me to the contrary. It is the duty of the watchman on Zion's tower to give warning of the approach of an enemy,

especially a lineal descendant of such as have shed so much innocent blood. I have thought proper to answer the letter thus :

To the Rt. Rev. the Bishop of Arath, and coadjutor Bishop of Philadelphia.

RT. REV. SIR :

I have received your printed letter, dated the "Feast of St. John's, 1841." Not knowing what my brethren the Bishops of the Protestant Episcopal Church in the United States, to whom it is also addressed, may say to your extraordinary proposition to become Romanists, I have the honour of returning you the following answer for myself.

That branch of the Holy Catholic Church (not Roman) in America, whose Bishops you have thought proper to address, and invite to leave their parent and primitive stock, — the Vine Christ Jesus, whose only "Husbandman" is God the Father, — to be ingrafted on the Romish Church, is cherished by the blood of her martyrs. You cannot be ignorant that we are all deeply conscious of the fact of these martyrs having died rather than own the corrupted creed of the Romish Church, or submit to the usurpations of her self-created Pontiff. That it should ever have entered your mind to invite us to return to that Church, and submit to their hierarchy, seems strange ; and that we should do it with our eyes shut and our tongues tied, in obedience to your invitation, is no compliment to our understanding, and no evidence of your humility.

You tell us "*to look up*" to "the chair of the Pope." We reply, we would rather "*look up*" to the throne of the true God, and through Jesus Christ, implore heavenly grace and strength to resist temptation to sin.

You, with seeming triumph, point us to the little pamphlet called "*The End of Controversy.*" We would humbly direct your attention to the Holy Bible, wherein is set forth the end of the world and the fall of spiritual Babylon.

In reference to the point in question, we would most respectfully recommend to your serious perusal Dr. Barrow's work on the Papal Supremacy.

You are pleased to say, that "you cannot come beyond the precincts of the (Romish) Church, to reach us in our present position ; and therefore, *from afar*, you raise your voice" to make us hear your entreaties to come to the Pope.

Now, Rt. Rev. Sir, we would spare you the trouble of raising your voice any higher, by answering forthwith that *we do hear*, and beg leave to assure you, that your being *afar off* from us, might be matter of regret, were we acquainted with your personal and private virtues. But as this is not our happy lot — as we know you only by your present "*RAISED VOICE, AFAR OFF,*"

inviting us (I cannot say tempting us) to commit a great sin, by acknowledging an earthly spiritual monarch in "calling the Pope our master," when Jesus Christ is our only universal Bishop, as he and he only was such to the Apostles and first Bishops of the Church, in those primitive days, we confess we do not regret your distance from us. If you must "RAISE YOUR VOICE" and cry aloud to us, on a subject so repugnant to our consciences and abhorrent to our feelings, we can only express our sincere wishes that the distance between us were much greater than it is.

But in this and in all things, we would pray for grace to submit to the will of God, and that which we cannot prevent nor remedy, bear with resignation.

In all things consistent with the will of Christ, the Bishop of our souls, I am, Rt. Rev. Sir, your faithful servant,

PHILANDER CHASE, Bishop of Illinois.



[Price 12½ cents.]

